THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Better at once to set about trying to enlighten one man, than to dream for a lifetime of enlightening the world."

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PRESIDENT SMITH AND PARTY IN LIVERPOOL.

INTERESTING MEETINGS IN BLACKBURN.

SATURDAY evening, September 1st, 1906, President Joseph F. Smith, accompanied by his wife Edna, his sons Alvin F., Heber Chase, George C., and Willard R., President Charles W. Nibley of the Union Stake of Zion, his daughters Anna

PRESIDENT SMITH AND PARTY AT HOLLY ROAD.

and Alice, and Elder Luther M. Howell, arrived in Liverpool. They received a hearty welcome from President Grant and family. The President and his party were in excellent health and spirits, and spoke enthusiastically of the kind receptions which had been given them by the Saints and their friends in the conferences which they had visited. President J. G. Midgley, Jr., of the Liverpool conference had made arrangements for two meetings to be held in Blackburn the following day, and on Sunday morning almost the entire party, accompanied by Elders, Saints and friends, took train for the last-named place. They were met at the depot by President Midgley and Elder John W. Wing, Jr., and escorted to Exchange Hall, where services were held commencing at 10:30 o'clock. There was a large attendance of Saints and friends. President Heber J. Grant presided, and services commenced by the congregation singing, "Come, come, ye Saints, no toil nor labor fear." Prayer was offered by Elder R. Eugene Allen, after which the congregation sang, "We thank thee, O God, for a Prophet."

President Grant, on behalf of the Elders and Saints, welcomed President Smith and party. Many of them had come long distances to see their inspired leader and to hear words of counsel and encouragement from him. He invoked the blessings of the Lord upon His servants, and prayed for a rich outpouring of the Spirit of the Lord upon all who had assembled.

President Midgley of the Liverpool conference, and President Hurst of the Manchester conference, made short addresses, and were followed by President Charles W. Nibley, who bore a strong and impressive testimony to the divinity of the great latter-day work. He told the Saints of the blessings which he and his family had received from the Lord. He spoke in terms of the highest praise of the faithfulness of his loving and devoted mother, who at the sacrifice of almost everything which she possessed on earth accepted the Gospel of Christ. How thankful he was to the Lord for blessing him with a mother who loved the truth and who was willing to make any sacrifice for the truth's sake. President Nibley exhorted all present to be loyal and devoted to the work of the Lord. What a terrible thing it would be if any of them should fail. What glorious blessings await those who remain true and steadfast to the Lord and His cause. We should so order our lives that we could lay claim to these blessings. We have got only one life to live. "See to it, my brethren and sisters," said the speaker, "that you do not make a failure of it."

At the close of President Nibley's address President Joseph F. Smith addressed the assembly, as follows: It is a pleasure to me to meet with you and to see so many of the Elders assembled here from Utah and from other states, from whence they have come to preach the Gospel. It is a great pleasure to me to see you, brethren, and hear the good reports of your labors. I do most sincerely hope that the very pointed injunction enunciated by President Nibley will be given particular heed to by you all—DO NOT FAIL. We cannot afford to fail; it means too much; it is too far-reaching; the consequences are too serious. It will not do for Latter-day Saints to fail; and, more especially, it will not do for messengers of life and salvation to fail. You are sent out by the authority of the Holy Priesthood, and under the sanction and blessing of the Almighty.

Brother Nibley has given us a brief account of his experiences and the experiences of his mother in embracing the Gospel. It is a little singular that once in a while—not any too often—we find people who seem to be naturally inclined to receive the Gospel truths. They seem to take to them just like a duck takes to water; it is perfectly natural to them, and everything about the Gospel strikes them just right and they have no objection to it. In fact, everything agrees with their own earnest desires, and they take to the truth and receive it with all their hearts—they are natural-born Latter-day Saints. The blood of Ephraim, I think, must flow freely in their veins. I do not think that they can be very freely tinctured with the blood of the Gentiles. Such a one was Brother Nibley's mother. She was a natural-born Latter-day Saint, and the moment she heard the Gospel she was ready to accept it. She did not want time to argue and contend about it. She said, "It is true and I am ready to receive it. I want to receive it." And she did receive it. What was the result? She was the means of bringing her husband into the Church, and her children who were then living were brought into the Church. The children who were born afterwards were born in the Church, and they have been reared Latter-day Saints, because their mother was a natural-born Latter-day Saint, a child of God. This woman was looked upon with contempt by her kindred, and was really cast out from them, because she saw the truth and beauty of the principles of the Gospel. They were all this world to her, and she would not deny them, but embraced them. She was cast out by her kindred; they did not want to associate with her any more, as they thought she had disgraced them by joining an unpopular people. But she made the sacrifice of the friendship of her kindred, for the Gospel; that was her sacrifice. It is not a very great sacrifice, it is true, because when we become Latter-day Saints we gain greater things than even the love and friendship of our fellow-beings; we get something better—the power of life, the power of God unto salvation, and bye and bye we are placed in a position whereby we can become saviors of our kindred. We may become like Joseph in Egypt; we may save them from starvation and death just by living the Gospel. It is true, as Brother Heber has said. Can any one make a sacrifice by giving nothing for everything? No one can make a sacrifice for this Gospel. What did we have before we received the Gospel? Nothing only the traditions of our fathers, just a glimmer of truth. We did not know the truth as we do to-day. When we receive the Gospel we enter into the truth, and we enter into it through the door that was opened by the Son of God. We do not give anything for it except obedience. We have nothing to give except obedience, and for that obedience we get everything, even life everlasting, an exaltation in the presence of God, a perfect knowledge that we will be joined together as kinsfolk in the bonds of the new and everlasting covenant, as fathers, mothers, brothers, sisters, husbands, wives, sons and daughters. All these blessings we get in the covenant of the Gospel, not for time only but for all eternity. We get all these things for making the sacrifice of our kindred with whom we have been reared.

Well, Sister Nibley embraced the Gospel in that way, and she clung to it; it was sweet to her, and she taught her children to love it, and one of them has stood up before us to-day and has sounded the keynote to our success

when he said, "Do not fail." You cannot afford to fail, boys, because failure means death; it means being cast out from the presence of the Father and the Son, from the presence of fathers and mothers and kindred and loved ones, from the kingdom of God; that is what failure means. Now, these good people that turned Sister Nibley out, where are they? Brother Nibley has just told us that they are walking in the same old road, smoking the same old pipe, digging in the same old coal-pit, drinking the same old cup of tea and enjoying the same old associations, and just moving along in the same old rut, and they are satisfied. But what about the other despised branch of the family? Sister Nibley led her children across the plains and made all the sacrifices that she was called upon to make in those days. Perhaps you don't think it was a sacrifice. Well, it was not a sacrifice in the sense of giving up something that was valuable, not at all, but a sacrifice of feelings, a sacrifice of kindred and friends. All these things she faced with her children and took them out to Utah, and the Lord has blessed them abundantly. Brother Charley has a family like a flock. The Scriptures declared that the day would come when men would be blessed with families like a flock, and Brother Nibley has been blessed with numerous boys and girls. They are broad-minded; they have been out in the world preaching the Gospel, and they have had experiences that have broadened their minds. But where are the good people who did not receive the Gospel? They are right where their fathers and mothers were. They grovel along day by day in the same old way. They are satisfied with it, and they can never rise above it, not in the way they are going at present. It takes something more to expand the mind, to enlarge the soul, and to widen the views of man than Presbyterianism. I do not want to make an attack on Presbyterianism, or any other ism, but I mean that something better, grander and more expansive in its nature than sectarian religion, is needed to redeem the children of men. I do not believe in attacking any religious people or their mode of worship, or anything of the kind. I do not think it is necessary for us to do that, but sometimes we have to mention these things by way of contrast or comparison, but not with any desire to hurt anybody's feelings. It matters not to me what a man believes or worships. If he is contented to worship in that way, all right. I may feel sorry to see him worshipping an image made out of wood or stone, worshipping the sun, the moon, or anything of the kind. I may have sympathy for that person, and I may desire in my heart to help him out of such foolish traditions as those and raise him to a more exalted idea of worship; but he has the right, if he chooses, after I have shown him the better way, to still cling to his old ideas. It rests between him and his God, and the Lord will deal with him and judge him. He will undoubtedly be merciful to those who are in such darkness and bound by traditions that it is impossible for them to break through and reach out for something that is exalting, something that is Godlike, and that is ennobling in its nature. When they do this it makes them love all the world, because all the world are the children of God. And when they pass from this mortal probation they will be judged according to their deeds, every man according to his works. What a glorious thing to know that the Lord will not save men in their ignorance, that the glory of God is intelligence. How beautiful are the words of the poet:

Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
And bless with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind.

What a glorious thought, and how rational and reasonable. If we were forced to do the will of God, forced to do right, compelled to do right, compelled to bow and kneel to Him, compelled to confess Him, we would always be slaves; we would always be helpless subjects. But this is not what the Gospel contemplates. It contemplates making you and me like the Son of God; but we are not compelled to become like Him. A willing heart, a willing mind, is what the Lord desires of us. He offers us life, He offers us salvation, and all we have to do is receive it, and if we receive it we shall be exalted; we shall be brought back into His presence, and shall have glory and eternal life with Him. If we reject it, the consequences rest with us and we will have to bear them. We are formed in the likeness and image of God, male and female, and we are sent here to fill this probation, to gain a knowledge of God. Every soul that lives is free to choose just what he will be; there is good on the one hand, and the benefits for doing good; there is evil on the other hand, and the consequences of partaking of that evil. That is the way the Lord is offering life and salvation to the children of men. Satan's plan was different. He wanted the privilege of going down and compelling all men to be saved; he wanted to save them himself. That was the doctrine of some of the old churches—to save men without any exertion on their part, without any effort of their own. It was the doctrine of the old Protestant churches and the old Calvinistic fathers that some were born to be saved. No matter what they did they would be saved. Others were born to be damned. No matter what they did, whether they were good or bad, it made no difference, they were to be damned. This they taught as the doctrine of Christ. They certainly could not teach a more unchristianlike doctrine or anything more like the doctrine of devils than this. The doctrine has been taught, and is still taught, by the world, that a man may be saved by simply confessing that he believes on the name of Jesus Christ. "Only believe," they say, "and you shall be saved." It is the doctrine of devils; it is not the doctrine of Christ; it is contrary to His doctrine. People tell us to-day that little children who die without being baptized go to hell and are consigned to everlasting damnation and punishment, even though they die immediately after they are born. They call sprinkling baptism, all of which is contrary to the laws of God, for the Lord has taught us differently. The doctrine of Christ is that men shall repent of their sins; they shall have a remission of their sins by baptism; that they shall have the gift of the Holy Ghost through the laying on of hands by those who have the authority, and then continue to keep all the commandments of God.

You all remember the instance of the rich man coming to the Savior and saying: "Good Master, what shall I do to inherit eternal life? And Jesus

said unto him . . . Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother." Now these are some of the things that we must do after we are born of the water and of the Spirit. We must not bow down to any other God. We must refrain from committing murder, from committing adultery, from bearing false witness, from doing any crime; we must not profane the name of the Lord. "Thou shalt do the things that I require at thy hands," saith the Lord; "The works that I do shall ye do also, and greater works than these shall ye do, because I go unto my Father." This is the doctrine that was taught by the Son of God; it is true doctrine; it is that great and glorious plan that was instituted before the foundations of the world were laid. God has given to every man his free agency; He has left him to choose the good or the evil as he sees fit, and every man will be judged according to his works, whether they be good or whether they be evil.

[TO BE CONTINUED.]

JUDGMENTS ON ENEMIES OF THE SAINTS.

THERE are in the Southern States at the present time two Elders named Gibbs and Berry. These young men were babes in their mothers' arms when their fathers, together with two other members of the Church, were murdered in cold blood, at the head of Cane Creek, Tennessee. On Sunday morning, August 10th, 1884, Elders J. H. Gibbs, William S. Berry and Henry Thompson met at the home of a family of Saints by the name of Condor, where they had purposed holding a meeting with Saints and friends in that district. They knew nothing of the murderous plot that had been concocted by a band of ruffians, who had chosen as their leader a professed minister of the Gospel of Christ, a pretended disciple of the meek and lowly Nazarene. In an unexpected moment a number of masked men rushed in upon the Saints, shot and killed Elders Gibbs and Berry, two members of the Condor family, and seriously wounded Sister Condor. Elder Thompson escaped into the woods, his life being saved by a lady who passed between him and his would-be assassin.

Later Elder Brigham H. Roberts, disguised as a tramp, went to Tennessee, and succeeded in recovering the bodies of the murdered missionaries, and they were brought home to Utah and laid to rest among the people of God. I take the following extract from an editorial published in the MILLENNIAL STAR (Vol. 46) at that time: "It is hard to conceive how a dozen or twenty beings in the human form could be found, in this enlightened age, and in that nation which boasts so much of its freedom and tolerance, so utterly depraved, so devoid of all the finer feelings which are supposed to distinguish the civilized man from the savage, as to deliberately combine for the perpetration of such a crime, even though their victims were ever so unworthy. But how much more difficult to reconcile the thought of their doing so when we know that there was not the slightest provocation for the deed; when we understand that the only fault they could possibly find with their victims was that they believed and taught a religion that was distasteful to them; when we

learn that at least one of the assassins was a preacher of religion; when we realize that they chose the Sabbath day for the awful tragedy, and swooped down and mercilessly butchered their victims when they had met for divine worship. Incredible as these statements appear, they are true—only too true!"

I was reminded of this sad event by Elder Soren Peterson, while attending the recent London conference. Elder Peterson stated that he followed the remains of one of the martyrs to their last resting-place, about twenty-two years ago. Eleven years later, in August, 1895, he, in company with Elder E. S. Larson, of Coveville, Utah, visited Cane Creek and preached in the log cabin in which the meeting was held prior to the tragedy. The Condor home had been burnt down two months before, but they were told that the blood of the martyrs was there till that time, and that all efforts to erase it had been in vain. David Hinson, the leader of the mob, was killed by James R. Hutson, a half-brother of the Condor boys, at the time of the tragedy. The murderers were permitted to go unpunished so far as the law of the land was concerned, but the vengeance of heaven overtook them. Elder Peterson was told by reliable people that Hinson's brother, one of the mob, got into trouble with a man who cut his flesh almost into shreds. So acute was his suffering that he plead with his friends to put him to death and thus end his pain. He said that the reason why he had to suffer thus was because he had assisted in putting to death two servants of the Lord. Before his death his flesh dropped from his bones. All the other members of that notorious gang died unnatural deaths. Four of them became raving maniacs, and died in lunatic asylums.

And now we find the sons of those faithful missionaries who laid down their lives for the testimony of Jesus, following in the identical footsteps of their fathers, and proclaiming the Gospel to the people of that blood-stained region. At the time of Elder Peterson's visit to Cane Creek he found a very flourishing branch of the Church there. The people seem to have learned a lesson from the judgments which the Lord meted out to those who shed the blood of His Saints. Surely the Lord has kept His saying: "Vengeance is mine, I will repay."—Robert Price.

Even Beggars!—Jacob Riis, at a convention of school teachers at Atlantic City, decried contentment.

"There is too much contentment," he said. "Contentment is often a euphemism for conceit. It is through dissatisfaction and not through contentment with ourselves that we improve.

"Every man is too apt to be contented—that is, to be conceited—to think himself about as fine, and strong, and good, and wise, as any one in the world.

"Even beggars! Why, I know a gentleman who, on being accosted by a beggar, said:

"'Why don't you go to work? Why do you waste your time begging?'

"The beggar drew himself up.

"'Did you ever beg?' he said.

"'No, of course not,' said the man.

"'Then,' said the beggar, 'you don't know what work is.'"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 18 1906.

EDITORIAL

LET ALL ASSIST.

"BEHOLD, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor" (Doc. and Cov. lxxxviii: 81.)

As was stated in a recent issue of the STAR, the reports which come in each month from the respective conferences in the British mission are very gratifying, indeed. They show that the missionaries sense full well the importance of the labors which the Lord has imposed upon them. Each day there is revealed to them new evidence of the apostate condition of "Christendom;" each day they are led to marvel more and more at the ignorance which men and women display concerning the Gospel of Christ, that Gospel which, to a mind enlightened by the Spirit of Truth, is so simple that "a way-faring man, though a fool, need not err therein."

Not satisfied with having put to death the apostles and prophets of the Lord, Satan and his agents have been busy for generations filling the world with all manner of false doctrines and leading the children of men farther and farther away from the truth. How well they have succeeded let the world's six hundred jarring and contending sects bear testimony. Here are ten thousand professing ministers of the Gospel of Christ teaching the people that all they have to do in order to gain eternal life is to simply believe on Jesus. Here is their creed in verse:

There is life for a look at the crucified One;
There is life at this moment for thee;
Then look, sinner look, unto Him and be saved,
Unto Him who was nailed to the tree.

Think of that from men who profess to be disciples of Him who declared: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Here are ten thousand more, claiming to be teachers sent of God, and at the same time denying the divinity of His Only Begotten Son. Surely it was of this class that the apostle wrote: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their per-

nicious ways; by reason of whom the way of truth shall be evil spoken of" (II Peter ii: 1-2). No wonder that a few of the earnest and thoughtful among men separated themselves, refusing to listen longer to the teachings of these blind leaders of the blind, and began to supplicate the Lord to reveal anew the primitive Christian faith. How could the God of heaven close His ears to such earnest and soul-stirring appeals? He could not, He did not. But in the infinitude of His mercy He once again drew aside the veil which separated His children from Him, and, with His well-beloved Son, came down to earth and revealed anew to those who had earnestly sought Him the glorious plan of redemption which had been instituted before the foundation of the world. What joy, what rapture filled the souls of the honest in heart when they heard the glad tidings that God had once more visited His people, and had sent His angels to teach them the true plan of salvation! How thousands were made to rejoice when they, through obedience to the Gospel, received a remission of their sins and had the Holy Ghost given to them!

Now, dear children of the Lord, what are you going to render unto Him for all these blessings? How did the blind man who was healed by the Savior show his appreciation to God for the great blessing which he had received through the administration of His Only Begotten Son? By publishing the fame of the Messiah throughout all the country round about and telling the people of the wonderful blessing which had come to him through the touch of His divine hand.

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer;
You can help them at your door.

If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in His sight.

After interpreting the dream of the chief butler, Joseph said unto him: "But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house." Sad to relate, after having been delivered from prison himself, the butler forgot Joseph and remembered him not for two long years. Shall we who have been delivered from the prison house of sin and unbelief forget the Josephs who are still confined within the walls of error and superstition? God forbid. Whatever we can do let us do it. Who among us can sit at home rejoicing in the liberty with which God has made him free while the whole world is bound captive by the foolish traditions of their fathers? The words which Christ spoke to His disciples are applicable to us. He said, "Follow me." How can we follow Him? By becoming like Him, saviors of men, by going out and seeking for the lost sheep and bringing them into the fold of Christ. The writer of these lines first heard the Gospel from a Latter-day Saint as he stood before a type-case setting up type for a morning paper. A family has just emigrated to Zion who were brought into the Church by a tract given to them by a fifteen-year-old girl. A man and his wife will be added to the Church next week who first learned the Gospel from

a four-page tract which an Elder handed one evening to their son. "O, the good we all might do while the days are going by." The Lord has commanded those who have been warned to warn their neighbors. We appreciate the work that is being done by the missionaries and by the Saints in the different branches, and we hope that they will not get weary in well-doing. We exhort the Saints to do everything in their power for the spread of the Gospel. Many of you can gain entrance to homes which are closed to the Elders, and we hope that you will take advantage of every opportunity afforded you of testifying to your fellow-man what the Lord has done for you. "Be instant in season and out of season," and "in every place be ready to give to every one that asketh you, a reason for the hope that is within you in meekness and fear." May the Lord bless your efforts.

W. A. M.

LETTER FROM JAPAN.

Tokyo, Japan, September 14, 1906.

PRESIDENT HEBER J. GRANT,
Liverpool, England.

Dear Brother:—Since last writing to you I have received your interesting letters of March 8th and April 21st. You see that I have been a long time in answering, but if the time has passed as fast with you as it has with me, it has not been long. Until lately there has not been anything that I thought would specially interest you. We have just been working along as usual. I enjoy very much reading the reports of the grand work that is being accomplished in the British mission and in the European mission as a whole, and I know that you must feel very happy and gratified over the work that is being done. The Lord is certainly blessing you and your fellow-laborers, and I am sure that much good will result from your diligent work.

At present our work is in a very encouraging condition. Last month saw the entrance of two more Japanese into the true fold. One baptism was performed at Sapporo, and the other one here. The new convert in Sapporo is a man over thirty years of age, and has a wife and two children. He has been studying the Gospel for a long time, and has manifested the proper spirit. The other one is a young man about twenty-four years of age. He has been coming to our home since the latter part of last year, and investigating very earnestly. He recently graduated from the Normal School here, and has started to teach in a school just east of this city, but he can come to meeting every Sunday. Neither of these men knew anything of the teachings of Christ before they met our Elders here, and we rejoice that the Lord has given them a testimony of His existence and of the divinity of the mission of His Son, Jesus Christ. There are other investigators, but it is not safe to prognosticate as to what will become of them. Our Sunday schools and meetings are well attended, and we are being blessed in explaining the Gospel to the people. We have faith that God will touch the hearts of the honest and that they will be enabled to understand the Gospel and obey it. We feel that a change is coming over the people, and that at some future time there will be a grand harvest in this country.

On the 23rd of last month, Elder D. P. Woodland, who accompanied Elder Sandford home, returned to us and brought with him one more missionary, Elder John H. Roskelley of Smithfield, Cache County. This makes nine of us here. The report is that more Elders are coming in the fall, and we earnestly hope that they will arrive here all right. The cry comes from all missions, "The harvest is great, but the laborers are few." In Japan there is no large harvest in sight, so the statement will have to be changed to "The planting is great, but the laborers are few." We would like many Elders, but when there are so many demands from other places, we have to be content with only a few additions to our ranks.

As you, no doubt, remember, it was on September 1st, 1901, that you dedicated this land for the opening of the Gospel here. Just a few days before you left us, all of us went to Yokohama and fittingly celebrated the second anniversary of that day. It is now five years since the first event, so President Taylor suggested that on the first of September this year we observe a special fast and pray to our Heavenly Father in behalf of the people. This suggestion met the approval of the other Elders and the plan was carried out. At present the Elders are so widely separated from each other that they cannot meet together without seriously interfering with their work, so meetings were held in the different fields on the above date. At noon the five of us who are here met in meeting. Each one spoke and told his feelings about the work that is being done. After this we all knelt and each prayed in turn. We asked God to bless the work in this land that it may continue to progress in the future as it has during the past five years. We prayed that He would work a change on the hearts of the people that they may have a desire to study religious teachings and search after the Gospel. We feel that much good has been done since the mission was opened and that the mission is by no means a failure, as some people seem to think. In contemplating the work that has been done here so far with our limited forces, we realize that we could not have done this of our own selves, and everything that has been accomplished has been through the blessings of the Lord, and we give all honor to Him. All of us here are full of faith for the outcome of the work, and as for myself, I can say that the longer I am here the stronger becomes my faith in the Japan mission. During our meeting on that day, the Holy Spirit was poured out upon us in rich abundance and we were made to rejoice under its holy influence. Our hearts were filled to overflowing with thanks to our Heavenly Father for His many choice blessings, and it would be hard to express our feelings. We received new strength, and have a determination to work as diligently as we can in the future for the progress of the work of God here. Reports from the Elders in the other two fields state that they also were greatly blessed in their meetings. I shall never forget the meeting we had here, for it was one of the happiest experiences of my life. We received another testimony that the Lord is with us, and I shall never forget that day.

Elder Stoker finished some time ago the translation of the Brief History of the Church. His translation has been carefully criticised and corrected by a teacher in the Sapporo Normal School. Professor Oshima has also agreed to look over the translation and make any suggestions he thinks fit. This

is the man whom President Taylor met on his trip to Hokkaido last spring and who was familiar with the work of Dr. Widtsoe, and through him had obtained a favorable impression of the "Mormons." The way that the Lord has blessed the work on this translation is simply marvelous, and we are truly thankful to Him for His blessings in this regard. The translation will be printed very soon and we will be very glad to see it in print.

President Taylor is diligently working on the revision of the Book of Mormon translation. He has finished up to the end of II Nephi. After he finishes the revision of a part, I go over it and carefully compare it with the English original to see if there are any mistakes or ommissions. I am also doing some tracting among the people.

Elders Fairbourn and Chadwick, who are laboring in Sendai, are doing very well. It seems that the Lord is blessing them abundantly. They do not hold regular meetings, but they have a Bible class in English and are visiting among the people.

Recently I took a trip out to Boshu, for a little vacation. I stayed at the Hayashiya (Grove Hotel), in Hojo, but called on friends in all the districts near by. I had a very enjoyable time. Some of our friends there still remember us, and they treated me very well. There is a boat going out there now which makes the trip in five hours, which is very much better than the old service.

I have read the book "Great Truths" which you so kindly sent to me and I thoroughly enjoyed it. I will try to carry out its valuable instructions. It seems to me that the author ought to be a "Mormon."

I hope that you are very well, and do not doubt that you are having an enjoyable time. All of us here are well. As I have stated before, the Lord is abundantly blessing us and we are exceedingly happy. We are also full of hope for the future and feel that the Lord will unfold His wise purposes about this mission in His due time.

Sending love and praying God to bless you, I am

Sincerely your brother,

FRED A. CAINE.

THE BISHOP OF CARLISLE AND THE ENGLISH CHURCH.

IN his address before the Church Congress at Barrow, on Tuesday, October 3rd, the Bishop of Carlisle said:

"The Church of England has had a great past, but if it is to have a great future it must not be content with the present. * * * The ruins of Furness Abbey are very beautiful. They quicken both tender and indignant memories. They are at once a deep delight and a terrible reproach. They tell of saintly builders, but they tell also of successors who knew not the day of their visitation; who put their trust too much in the backyard time, in artistic services and magnifical shrines, who turned a deaf ear to the voices of God resounding from the world around them. In one respect the Church of England stands to-day where Furness Abbey stood four centuries ago. I say nothing of the sensualities and other corruptions of the monasteries in the sixteenth century. These corruptions may have been less than the English

annalists recount, or more than the Roman apologists allow, but, thank God, there is nothing at all resembling them in the English Church of the present age. The resemblance lies in another direction. The monasteries looked too far back, yet not far enough. They were out of touch with their age. They were stereotyped. Their saintliness was the saintliness of superstition. And to me it seems that our Church of England is in similar danger now. It is in danger of going too near the Middle Ages, yet not near enough to the Christ. It is in danger, too, of falling behind the times, and, in consequence, of being forsaken by the people. The most solemn fact I know about the Church of England to-day is that so small a proportion of the whole population, and a still smaller proportion of the male population, attends her public services. We condemn the indifference of the people, but our condemnation is unjust if we condone the shortcomings of the Church. And one of these shortcomings is that the world is too much in the Church and the Church too little in the world."

Commenting editorially on the Bishop's address, the *Daily Telegraph* said: "There was much in the presidential address of the Bishop of Carlisle at the Church Congress yesterday which should not only be of value to the clergy, but also of interest to the public at large. Dr. Diggle is not an ordinary man; he is in no sense conventional. He does not conceive it to be his business to prophesy smooth things in times of crisis. He is not a preacher who will cry 'Peace, peace!' when there is no peace. Nobody sees more clearly than the Bishop of Carlisle that however much the Anglican communion may have done in the past, the real test of its value depends on what it is doing to-day. There is no question that the civilization of England owes much to the culture and activities of the English Church of past ages. It is the clergy, who, first and foremost, gave us education, and who presided in various ways over the nascent liberties of Englishmen. Every institution, however, is judged, not by the services it has rendered to our forefathers, but by those which it is likely to render to us and our children. And it is the supreme merit of the Bishop's address that he fully recognizes a truth which is, of course, patent to all ordinary men of the world. The old Furness Abbey is in ruins; the modern Barrow-in-Furness is full of a growing industrial activity. Here is an obvious parable, charged with significance to those who bethink themselves of the relations between the church and the people. The modern world proceeds on its path of enlightenment and progress. It takes advantage of all the newest discoveries of science, and applies them to the customary business of life. It possesses enterprise, activity, courage, because it knows that to fall behind in the industrial race is to forfeit all claims to recognition in the future. And side by side with this marvelous picture of strenuous zeal we have glorious examples of ancient architecture, beautiful, picturesque, romantic, appealing to the historic imagination and fancy, rooted in a grandiose past—but, alas, in ruins. The Bishop was very happily inspired when he drew the attention of his audience to the terrible warning conveyed by the memorials of a defunct generation. The Church of England must beware lest it be satisfied with what it has done in earlier years. If it does not live with the present it fails, and if it fails its ruins may be as picturesque as those of Furness Abbey, and of as little practical moment to those who have to live the life of their

day. * * * So far as an ordinary observer has any right to speak on a topic of this kind, it would seem that what the clergy lack most at the present day is all that is included in the word 'spirituality.' Spirituality does not necessarily mean the adoption of recondite dogmas, any more than it can possibly signify the wearing of certain vestments, or the acceptance of the eastward position. Spirituality is, above all, a mental state, a state only to be reached by definite actions and denials on the part of the individual, and a prolonged process of self-discipline. To an ordinary observer, such as we have supposed, the average clergyman of the day is a little too worldly, both in his aims and his activities. The essence of the Christian religion is self-sacrifice, and those whose mission it is to preach it to the world must show in their own lives the self-sacrifice which they recommend to their congregation. All the great preachers of the world, all the great moralists, who have founded schools of earnest followers and exercised a wide-spread influence both on their own and on succeeding ages, have been men who literally accepted the doctrine that they must sacrifice the whole world in order to save their own souls. Some of them were ascetic in their life, and lived in absolute penury. Others practiced that kind of mental asceticism which kept them unspotted from ordinary diurnal temptations. A clergyman must be a saint, and a saint must live a a life apart. He will not find that his influence is at all lessened by the fact that his treasure is laid up in heaven. On the contrary, the range of his power will increase, just in proportion as he is able to stimulate his contemporaries by the suggestion of another and higher ideal. But he must educate his mind in order that in sheer thoughtfulness he may be the equal, instead of being the inferior, of those who surround him, and to whom he preaches. He must equally educate his soul by the only path which leads to spiritual detachment, the path of self-sacrifice Everyone who moves his generation is in advance of it. Long ago it was discovered that you cannot serve both God and Mammon. The first duty of the clergy of the Church of England is to set an example, and in an age of selfishness, of sensuality, and of avarice, it is their paramount mission to proclaim the gospel of self-surrender."

With the eye of faith the Bishop sees the dawning of a brighter day, a day in the which the creeds of men will give place to the pure, unadulterated doctrines of the Redeemer of the world, a day in which the churches of the world will slowly march into that one Church, with its one Lord, one Faith, and one Baptism. To quote the bishop: "In my young days I often dreamed dreams, and now I am growing old I sometimes see visions. Among my sweetest visions is that of a truly Catholic and Apostolic Church—a Church wide as the world and holy as the glorious Gospel of the blessed God. In this vision I seem to see all the churches slowly marching into the one flock of that one Church; with its one Lord, one Faith, one Baptism, one All-Father. In the van of the procession I see our own beloved Church of England, with a vast train of young and old, rich and poor, learned and ignorant, sinful yet pardoned, carried in her arms and holding on to her robes. Then I see the Non-conformist and other reformed churches following close behind; then the Greek and other eastern churches, emancipated from their trammels and glowing with freedom; then the Roman Church, purified as by fire; and, last of all, the host which no man can number, all washed in the blood of the

Lamb. Then I wake and find it all a vision; yet not a vision of the black closing night, but of the red opening dawn. That God will grant to this Congress the power to help forward, if only by a single step, the realization of this vision is my heart's most earnest prayer to-day."

FROM THE MISSION FIELD.

Departures.—On the 4th inst. twenty Saints left Liverpool for Zion, via Montreal, Canada, per s.s. *Ottawa*. On the 12th inst, Elders Franklin D. Cummings, William G. Ritchie, George E. James, Fredrick Christensen, Hyrum Larsen, Rudolf M. J. Stockseth, Nicholas C. Hair, Lawrence Y. Thatcher, Arnold van Lunburg and sixty-seven Saints sailed for Zion per s.s. *Arabic*. Elder Hair was in charge of the company.

Farewell Entertainment.—A farewell party was tendered Elder William A. Bennett in Temperance Hall, Hanley, England, September 24th, 1906, prior to departure for his home in Arizona. The Saints and friends of Elder Bennett had an enjoyable time. A very pleasing program was rendered, after which refreshments were served. Elder Bennett was presented with a beautiful china tea service by the Saints of Hanley. He carried with him the love and esteem of the Saints and also of a host of friends.

Baptisms.—"I am pleased to report two more baptisms in the Bristol conference," writes Elder Benjamin W. Dansie. "The ordinance was performed at the Montpelier Baths, Cheltenham, on Saturday, October 6th, Elder Charles Pocock officiating. A number of Saints and investigators were present. Our hall meetings are well attended, and the Saints are enjoying the blessings of the Lord."

At the Tibberton Square Baths, London, Sunday, October 7th, 1906, seven more souls were added to the Church by baptism, Elders Frank D. Cummings, Brigham A. Seare and Soren Peterson officiating. The new converts were confirmed just prior to the evening session of the conference.

A baptismal service was held at the Glossop Baths, Sheffield, Sunday, October 7th, 1906, at which four souls were added to the Church. Elder Robert H. Thomas officiated. The meetings are well attended and the Elders and Saints of this branch feel much encouraged with the interest shown by their many friends.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for October 28, 1906.

31. TITHING.

1. Abraham paid tithing. Genesis 14: 18-20; Hebrews 7: 2-9.
2. Jacob paid tithing. Genesis 28: 20-22.
3. Payment of tithing required by the law of Moses. Leviticus 27: 30-33; Numbers 18: 20-32; Deuteronomy 14: 28, 29; 26: 12, 13; Hebrews 7: 5.

4. The law observed by the Israelites. II Chronicles 31: 4-13; Nehemiah 10: 37, 38; 13: 10-13; Amos 4: 4; Malachi 3: 8-12.

5. The law approved by the Savior. Matthew 23: 23; Luke 11: 42; 18: 12.

6. The Latter-day Saints to be tithed. Doc. and Cov. 64: 23; 85: 3 5; 119: 1-7.

7. Blessing gained by obedience to the law. Malachi 3: 10-12; Doc. and Cov. 64: 23; 85: 3.

TRUE REPENTANCE.

There is no swift repentance can retrieve
A violated principle. No tears
Can cleanse our stains, no crying "I believe"—
Nay, we must *wear them out* by earnest years.

For each descent from fair truth's lofty way,
For each gross pleasure which delays the soul,
By that soul's gloom and loneliness we pay,
And by the retarded journey to its goal.

We can go back, we can regain the height,
But not by a sudden leap; our souls are strong,
And countless forces help us to do right
When once we weary of the ways of wrong.

ELLA WHEELER WILCOX.

DIED.

KNOWLES.—June 26, 1906, at Darwen, Lancashire, England, Betty Knowles. Sister Knowles joined the Church over twenty-five years ago, and died in full faith and fellowship.

MEREDITH.—On the 20th ult., at the Holy Cross Hospital, Salt Lake City, Utah, U.S.A., of typhoid fever. James Arthur, aged 36 years 2 months, son of Ellen Ann and the late John Child Meredith, of Birmingham, England.

MILLS.—On the 1st inst., at the home of his parents, Jarrow, England, Harry, the ten-year-old son of Brother and Sister George H. Mills.

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